

# LIBERTY AND PROPERTY

PRESERVED AGAINST

## REPUBLICANS AND LEVELLERS

A COLLECTION OF TRACTS.

### NUMBER I.

CONTAINING,

*One Penny-worth of Truth.—Ten Minutes Caution.  
---And a Country Curate's Advice, &c.*

L O N D O N :

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### ONE PENNY-WORTH OF TRUTH

F R O M

THOMAS BULL, TO HIS BROTHER JOHN.

DEAR BROTHER,

THERE has always been such a good understanding between us, that you and I can speak our minds freely to one another. Our father, you know, always maintained the character of a blunt, honest, sensible man; and our mother was as good a sort of woman as ever lived. They gave us the best teaching they could afford, and the neighbours have never counted us fools. But some people are taking great pains to make us so, and rogues into the bargain. They have tried their skill upon me, and so they will upon you; but I write you this letter to give you warning, that you may look to yourself. For it seems, John, you and I are now to learn every thing from those conceited monkeys the French. Nobody knows any thing now but they, and some Englishmen at home, who hate this country as bad as the French do. With talking about Right and Equality, and Constitution and Organization, and such like, they made my head turn round; but I see now pretty well what they mean.

They begin with telling us *all Mankind are equal*; but

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that's

that's a lie, John ; for the Children are not equal to the Mother, nor the Mother to the Father ; unless where there is *Petticoat Government* ; and such Families never go on well : the Children are often spoiled, and the Husband brought to a gaol. But I say People are not equal. The Clerk is not equal to the Parson ; the Footman is not equal to the 'Squire ; the thief at the Bar is not equal to the Judge upon the Bench. If it were as they say, then the Clerk might get up into the Pulpit ; the Footman might sit at the top of the table ; the Thief might take his place upon the Bench and try the Judge ; and the Coachman might get into the coach and set his Master upon the box ; who, not knowing how to drive, 'tis ten to one but he overturns him. Pretty work we should have with their Equality ! But let us have patience, and go on with them.

You and I were taught that God governs the World, and that nobody has any power in it but such as he gives them : *there is no Power but of God* ; and our Saviour allowed it even in Pontius Pilate, the Roman Judge. But you are to believe now out of the *French Bible*, that all Power is of the People, that is, of *you* and *I*, Thomas and John Bull. But if the People in any great national question of difficulty, which is very possible, should be divided into two halves, who are the People then John ? They that lay hold of a sword first, and get to be strongest, will always call themselves the People, and the rest must go to be hanged or lose their heads. If you and I should quarrel about our Rights, and there were no Law above us, then there's *People Thomas* against *People John*, and we must settle it by a Civil War ; for when there's no Law, there's nothing left but the sword or the halter to settle all differences : so I must cut your throat or you must cut mine. This is what always comes of the Power of the People, as it is now in France ; where all questions have been carried by cutting off heads and hanging people upon lamp-irons ; and then, you know, they that are hanged can give no vote, and they that are left are all of a mind. But, however, they are as far off from being settled now as they were four years ago ; and one of their new Kings (*Marat*) said, they must have *two hundred and eighty thousand more heads off* before they should be right.

Now for their wise Notions about *Government*. As all Power is in the People, they say there can be no lawful Government but what the People make. When all Power is taken from those who are now entitled to it by Law, and put into the hands of the Mob armed with pikes and daggers, that's a *Constitution*, John. Then out of this, the said Mob raises what they call *Organs* and *Functions*, and makes a *Government* ;

but

but they have been at it in France for four years, and though they have worked very hard some time, they have hardly got to the beginning yet. And now have you not seen enough to see what a fine contrivance this is for plundering every Gentleman of his Property, his House, his Land, his Goods, and his Money, under a pretence that every thing belongs to the *Nation*? And it holds as well, or better, against Churches than against private Houses. They tell you farther, that no Man has a Right to any thing but what he *earns himself*: so if you and I, *John* and *Thomas Bull*, work ever so hard, and leave what we have to bring up our Children in the World, they will have no Right to it, because they did not earn it themselves. This notion cuts off all Right of *Inheritance*, which is the most sacred upon earth, and without which it would not be worth while either to work or live; for the *Nation* may meet, make a new *Governmeat*, and take it all away at a stroke. I'll tell you a story: Some while ago a Highwayman met with his death upon the road for demanding a Gentleman's money: "That fellow," said a Wag, "was a good *Patriot*; who, supposing the Gentleman might have more money in his pocket than he *had earned*, discovered that it was the property of the Nation; so, making *himself* the Nation, he only demanded his own property. But the Gentleman being rather too quick for him, shot the Nation through the head, and spoiled the new principles of Government." This was bad luck; that man might have lived to have given us a continuation of *Thomas Paine*. And now, John, I'll tell thee plainly, this new notion of Government from the mob, is the foolishest, as well as the most rascally, that ever entered into the world: and the very People that have raised themselves to Power and plunder by it, will be fools enough to deny it. They will be telling us presently how God has fought for the French against the Prussians and Austrians; while they don't believe there's a God in the world.

Let us hear next what they have to say about Kings. We are shortly to have no more of them, neither *below* nor *above*; *Tom Paine* having been heard to declare, that when he had made revolutions against the Kings upon Earth, he would try his hand at a *Revolution in Heaven*! You see, John, who they are that talk against Kings: they never fail to talk against God Almighty; and in such words as the Devils of Hell dare not utter! When they pretend to argue with us, they tell us all Kings are bad; that God never made a King; and that all Kings are very expensive. But, that all Kings are bad cannot be true; because God himself is one of them; he calls himself

*King of Kings* ; which not only shews us he is a King, but that he has *other Kings under him* : he is never called *King of Republics*. The Scripture calls Kings, *the Lord's Anointed* ; but who ever heard of an anointed Republic ? There are now, Brother John, many thousands of Frenchmen, who have taken to themselves that Power which belonged to their King ; where shall we get oil enough to anoint them all ? And what would they be when we had done ? They would not be the Lord's Anointed ; they would be the *Mob's Anointed* ; and there is little doubt but that, proud as they are at present, somebody will 'noint them well at laft.

That God never made a King, is a great lye ; when we hear him telling us in his own words—*Yet have I set my King upon my holy Hill of Sion !* Did not our Saviour say he was *King of the Jews* ? and was not he crucified for saying so ? The Jews who crucified him have never had a King of their own from that day to this : not because they dislike a King, but because they are not good enough to have one. They are the only nation upon earth that ever were or ever will be in a state of Equality ; and it has been a great and mighty work of God to make them so. No power can make men equals, but that which makes men Kings. And what shall we get by it ? We should be just where the Jews are ; a proverb to all Nations ; a monument of the Divine wrath ; and a disgrace to the world.

That *Kings are very expensive things* may be true, Brother John ; but if Kings keep us from such miseries as the *want of a King* has produced in France, they deserve to be well maintained, let them be who they will. When there is *no King*, then every man *does that which is right in his own eyes* ; and mind, John, not in the eyes of *any body else* ; and you may see in your Bible, how people were given up to sodomy and murder, and how sixty-five thousand of them presently fell in battle because there was nobody at that time set over them. Look about you, like a man of sense, and you will soon see that bad Subjects cost more money than good Kings. Our National Debt, for which we are now paying such heavy taxes, was doubled by the troubles in *America*. Yet those people who fo-mented and brought those burdens upon us, are they that rail most at the expensiveness of our Government, and use it as a handle for overturning it ; just like the Devil, who drives men into sin, and then gets them damned for it if he can : and then he is pleased, because he delights to be the author of *Misery* ; that is his *Greatness* ; and some people have no notion of any other : so they massacre poor Priests ; rob and plunder their *Country*

Country and their Church ; put Kings and Queens in Prison ; and then sing *Ca Ira*, for joy that *Hell is broke loose !*

I have nothing more to say (till my next Letter) but that the Government which is most wicked, be the form of it what it will, is generally the weakest in itself, and the most expensive to the people : and so, after all that can be said, *Honesty is the best Policy*, and the *Honest* man is the best *Subject*. Keep this in your mind, Brother John ; and farewell.

From your loving Brother,

THOMAS BULL.

P. S. Perhaps they may tell thee, John, that thou hast Nothing to lose, and that any change may be to thy advantage ; but thou hast a *Body* and *Soul* ; and if the *Body* goes to the *Gallows*, and thy *Soul* to the *Devil*, won't that be a *Loss*, John ?

## TEN MINUTES CAUTION,

FROM

A PLAIN MAN TO HIS FELLOW-CITIZENS.

IT is in general of very little importance to the reader to know who, or what sort of person, the writer of any thing is. But to you, fellow Citizens, I think it is material to consider who the men are whose writings on public matters are recommended to your perusal. In this view you will permit me to tell you something of myself. First, then, I will tell you who I am not. I am not a Foreigner, who would gratify resentment as well as pride by throwing this country into confusion. I am not a desperate Incendiary, whose circumstances cannot be made worse by any change, who will take the chance of setting the house on fire, that he may pilfer the furniture while it is burning. I am not a furious Enthusiast in Religion or Politics, who, under pretence of Toleration in the one, or Liberty in the other, would overturn the established Church or the established Constitution. I am none of those, my brethren. I am a plain man, a tradesman, who, having acquired a competency by his honest industry, is now winding up his business in order to enjoy that competency in ease and quiet, in his old age, in the

midst of a virtuous family of his own rearing. I know nothing of great Men or Ministers, and concern myself no farther about them than as I think their measures are for the interest of my country. I care not who sits at the Helm, provided the Vessel be well steered.—But though I am perfectly independent as to my own circumstances, yet I am dependent as far as this goes, that the happiness, or the prospect of the happiness, of my Fellow Citizens makes me happy ; their unhappiness, or the fear of their unhappiness, makes me unhappy.

In this character, and with these feelings, I am tempted to use my pen, for the first time in public, to caution my countrymen against the mischief which some men would wish to do among you ; to beg of you not to endanger the peace and prosperity of yourselves and your Country to gratify their Malice, their Ambition, or their hopes of Gain.

Consider, my Friends, at what time, and in what circumstances, those men would persuade us to make a change in our situation. Would any of us think it prudent, in the way of trade, if our business were good, our shop well frequented, our customers increasing, in short every thing about us in a thriving condition, all at once to alter our *Firm*, to change our Agents abroad, to dismiss our Clerks and Servants at home, and to tell our customers that we were to deal with them quite in a different way for the future ? Would any of us do this ? Or would not our relations take out a commission of lunacy against us if we did ?—Just as madly, my Friends, it appears to me, should we act, if, in the present situation of our public affairs, we should think of altering that Constitution, under which, by the blessing of God, we have attained, and enjoy our present National Security and Prosperity.

I should be glad to know what advantage we are to get by the Levelling of Ranks, which those writers would persuade us to wish for, by regaining what they call the *Rights of Man*. If they have a mind to go back to the woods again, and live as they say men lived in this country two thousand years ago, let them, in God's name ; but I, who am sitting in a good snug parlour with all my family comforts around me, will rather chuse to keep as I am. If there is to be any society at all, I presume some must necessarily be richer and more powerful than others : but if those who have little are secure of it, I say, as I said before, they may be as happy as those who have the most. As things are at present, I find great advantages in the riches and grandeur of some of my countrymen.

men. I have a set of wealthy customers who put a great deal of money into my pocket in the year, whose expences, suitable to their rank and situation in life, enable me to enjoy all the solid comforts suitable to mine.

I received, some time ago, a letter from an old friend and correspondent at *Manchester*, full of hard words, and in a high flown style, complaining of the extravagance and luxury of Dukes and Lords, who were no better flesh and blood than he or I, and asking me to put down my name to a set of Resolutions for correcting that abuse. I thought at first my old friend had been playing upon me, as it was about the *fooling* time of the year; but when I was told that there were seriously such Resolutions proposed at *Manchester*, I wrote a serious answer. I desired him to recollect how much of my money had gone through his hands since our first dealings with one another, and that I believed in my conscience there was scarce a single *Necessary* in all our accounts; so that if *Luxury* was to be put down, he must shut up shop. I believe my good friend was ashamed of himself, for he answered my next order, and said nothing more of the Resolutions.

The modern Levellers tell us what we are to gain by their plan; but, my Friends, it is necessary for us to think what we should loose by it. Every man in a decent situation in life, even if he earns his bread by the sweat of his brow, has something he can call his own, something he feels comfortable in, and which his way of life has made more suitable to him than the fine things of other people in a higher sphere, which is generally a situation of more care than comfort.

Every man who has something to preserve for himself, and too honest to encroach on his neighbours, will tremble at the effects of throwing loose every bond of peace and good order. My *Manchester* friends some time ago had a taste of the consequences in the burning of their cotton mills.—This is a strong instance of what are the principles lately attempted to be introduced among us. The truth is, I believe, that if this new system was to take place, the effect would be, that the next day all the rich would be ruined, above half the industrious would be soon put out of employ, and in a little time all the poor would be starved.

We hear a great deal about the *Americans* and the *French*, and the excellent Governments they have established; and one of the great Apostles of the new Doctrines tells us how much we should profit by adopting the like Governments. In the first place, I am strongly inclined to suspect the friendship of this gentleman's advice. He tells us himself,

that he began by doing this country all the harm in his power in favour of America ; that he formed the scheme, during the war with that country, of coming to England for the purpose of broaching his principles ; and seems to have thought, that if people were mad enough to listen to him, we should soon have been in such a situation, that neither America nor any other Country would have had any thing to fear from us.— I am told he has since resided principally in France, where he has probably found new reasons for making this attempt ; and yet this impostor now gravely tells you, that this is done from his great regard for your welfare : as far as himself is concerned he risks little, as, by all accounts, he has neither property nor reputation to lose.

This gentleman tells us we have no constitution, and that what we have is wretchedly bad, and that therefore we should overturn it, and get the American or the French Constitution as fast as we can. I do not imagine any of my countrymen know what these Americans or French Constitutions are ; and I confess, I hardly think it worth their enquiry, while they are happy under our own. I believe, however, the fact is, that the Americans, after they left us, were under great difficulty how to go on at all. Luckily for them, Mr. Paine was not at hand to preach confusion ; they had still some notion left of the British Constitution under which they had so long lived, and they had sense enough to conform to it as nearly as they could. As to France, their old Government was bad enough ; what it is now, it is difficult to say : I am told that, in fact, they have no government at all ; and what it will end in, he must be very wise or very bold that will guess.

Mr. Paine tells us we are oppressed and ruined by taxes ; and he proposes, if we let him make a new Constitution for us, to save us a world of expence, by turning adrift all the present servants of Government, and having only a certain number of officers by whom all the business of the Nation is to be done. Our taxes (one half of which were laid on to pay the debt of the American war, in which Mr. Paine was so active against us), to be sure, are heavy, and I am glad to find that our present managers have begun to take off some of them ; but I don't find we have been ruined even by these taxes ; on the contrary, we have been thriving apace under the present Government. But what is the reason we pay these expences ? Because the business of a nation, like that of an individual, cannot be done without paying the servants it necessarily employs. Mr. Paine indeed has made this wonderful discovery, that if you have fewer servants at less wages, it would cost

you

you less. This may be very true: but if a farmer were to part with his labourers, or a manufacturer with his workmen, under pretence of diminishing his expences, and it appeared that he did this without considering the extent and manner of cultivating the farm, or the nature and profit of the manufacture, do you think that either would be foolish enough to take his advice? If they did, the consequence would be, that at the end of the year the farmer would be turned out of his bargain for not paying his rent, and the manufacturer would become a bankrupt.

My friends I am no philosopher, nor fine writer, though I got a tolerable education at the Charter-House, and remember a little of my *grammar* as well as Mr. Paine. But without philosophy or fine writing, I may venture to beseech you, not to throw away all the blessings you possess on a wild experiment to find something better, and that too on the authority of people who have an interest in misleading you. For my own part, I am come to an age that cannot look for living long to enjoy our present national prosperity; but I have children and grand children; and I cannot bear to think, that folly or wickedness should endanger the happiness which I hope they will inherit, by having the good fortune to be born under the *British Constitution*.

## A COUNTRY CURATE'S ADVICE

TO

MANUFACTURERS,

Recommended to the serious Consideration of every Workman in the various Manufacturing Towns of England and Scotland.

**A**S every one is interested in what is going on in this country, and as at one time I was a great stickler for Equality, I am willing to communicate to my Brother Mechanics the reasons that have made me change my mind on that head; but as they will wonder how a journeyman can be so great a Scholar, I must tell them that I was bred up at a Charity School, and took such a liking to learning, that before I was married, many a shilling of my hard earnings I laid out in buying

buying books: but when I married I found enough to do with my money. My wife, who is as kind-hearted a girl as any in the kingdom, I married for love, though she brought me a good fortune too—she had seven pounds of her own saving, and her Lady gave her ten pounds more. We have lived together four years, and, by the blessing of God, we have three fine children, and another a-coming. My earnings are a guinea a-week, and if I work hard, which I always do two or three weeks before Quarter-day, when we pay our rent, I then make six or seven-and-twenty shillings a week. Once a week I go to our Club, and drink my pint, and sometimes my pot of porter, and there we meet Mr. Paine's friends. They told me my earnings (and I was very ready to believe them) was a poor provision for a hard-working man, a wife who is often sickly, and three small children. But, to be sure, when my wife is sick she goes to the Dispensary, or if she can't go out, the Doctor comes to her, and gives her physic, so that costs us nothing. So, as I was saying, Mr. Paine's friends, for he has friends in our Club, and in a great many others, told us, It was the Rights of Man that all should be equal; that no one should be rich, and then no one would be poor; that if all the riches was divided equally amongst every body, we should be the happiest people in the world; and that I, being a Scholar and an Honest Man, would make a much better Parliament Man than Mr. Burke or any other turn-coat amongst them; and all that we had to do was to join the other Clubs, and chuse Leaders, who would oblige the Parliament to give us redress, or they would serve them as the brave Frenchmen have served the Despots and Aristocrats of France, cut off their heads, and carry them about upon pikes: "Is it not hard, say they, " that worthy hard-working men, such as you, should only have from One to Two Guineas a-week, and many have from 100l. to 500l. a-week, and nothing at all to do but to take their pleasure? Most of us agreed it would be a fine thing to be all upon an Equality, and found, by the calculations of Mr. Paine's friends, that we should at least have Three Guineas, and nothing to do for it; that as all Taxes would be done away, our Three Guineas a-week would go as far as Ten, so that every body would be able to live like Gentlemen of 500l. a year.

I came home and told this to my wife, and was settling how well we should live, and what fine things we should do for our children; but she stopped me by saying, " Dear William, if we are all to have Three Guineas a-week, who will plough the Land? Who will grind the Corn? As to baking the Bread, thank

thank God, I can do that, as I learnt to bake when I was Dairy-Maid to my good Lady, who took me when my mother died, and I was then just turned of four, and kept me till I married you, when you came down to see your poor old father, who had his leg broke by the blind horse he carried fish about on, and who must have died but for the kindness of my Lady and the Parson, who sent for the Doctor, and who fed him all the time he was ill, and who had him tended night and day.—Who will make the Children's Clothes? Who will make their Shoes?—I am afraid, William, there is some mistake in all this. Do, my dear Man, consult our Curate; he was brought up in the same parish with us; he was at school with you, and always being a 'cute boy, his honor, my Lady's husband, sent him to the Varsity with young Master, and paid for his learning, and made a Parson of him, which, God knows, is a bad business enough, for he must dress like Gentlefolks, and that on less than thirty shillings a-week.”—By this you will see what sort of a woman my wife is.

I took her advice, and told the Curate all that had passed in our Club. He said he was grieved there was such depravity in the world; that the people who told us these fine stories knew they were false; and that they only preached up the doctrine of Equality for their own private purposes. Some of them wished a convulsion for the sake of plunder—some in hopes of getting employment in case of a Revolution; and a great number of them were in the pay of France, who continues to this moment the rooted enemy of Old England; as witness their late readiness to join Spain, whom they hate, and who hates them.

“ But my good friend, says he (the Curate is not a proud man), you understood arithmetic when you was at school; let us examine a little their arguments and calculations. They say there is to be perfect Equality, and no taxes; at least the Taxes are to be very moderate, and only for the support of a very œconomic Government; of course all the property in the Funds is done away at once, and there is no division to be expected from that quarter. It is calculated there is twenty-four millions of gold and silver in circulation in this kingdom: if it was possible to get at all this money, and make an equal division of it, it would be about three pounds to each individual, there being about eight millions of inhabitants in the island: but of this money many millions are in the hands of people like yourself; for instance, what money have you now in the house?”—when, to be sure, we found we had two guineas, a half-guinea, and six shillings, besides halfpence, and it was then Friday night, and

and next day we should get another guinea, and it was still a month to quarter-day, and except our rent, we did not owe a farthing in the world. The Curate continued, "A great deal," says he, "must be in the hands of publicans and little shopkeepers, who can easily secrete it: what is in the hands of the rich will either be sent abroad, or buried on the first beginning of a commotion. There then only remains the land and cattle to make a division of.—There are, as I said, eight millions of people, and there are by estimation, about twenty-five millions of acres in cultivation; if this is equally divided, it will be little more than three acres to each individual. We may reckon one cow or bullock to every ten acres. Now you, your wife, and three children, having each a little more than three acres, will make your share amount to sixteen acres, a cow and an half; and I will suppose that every two acres will support a sheep, so that you will have eight sheep. But two months hence, when your wife is brought to-bed, there will be an inequality of which you will have a right to complain, especially if your neighbour, who has four children, and an old father and mother, should loose two children and his parents, as he would then have about twenty-six acres to support four people, and you would have but sixteen to support six. But now that you have your land, your cow, and sheep, and I will suppose your farm lies exactly where you wish it, that you have the four acres pasture where we played at cricket on holidays, that you have the beautiful field close to it, though there would be many competitors for that, Old Turner always saying it was the best wheat land in the parish, and that you have likewise the Parson's rood, which, by the bye, would go near to break the old man's heart, making together near sixteen acres—how will you manage to plough the arable part of it, to sow, to reap, to get in, to thresh?—The business will be quite new to you; nor will the quantity of land that falls to your lot, or indeed to the lot of any one family, entitle you to horses for a team, so that most of these useful animals must be sold to foreigners, for no Englishman will be able to buy them, or have wherewithal to keep them, excepting the farmers and their former labourers may join in getting a few, and by working in little communities may raise the necessaries of life sufficient for themselves: but as you can do nothing for them, they will be at no trouble in assisting you; they will exist tolerably; but you, and all mechanics such as you, who are employed, some in preparing equipages for the rich, and most in manufacturing for the use of the middling ranks of life, must, in the course of a few years, starve. The Funds being done away and the Lands divided

divided, there can be no rich people—of course no carriages—no fine manufactures from Manchester—no hardware from Sheffield or Birmingham—no fine broad cloths from Gloucestershire or Wiltshire—no camlets, stuffs, or crapes, from Norwich; so that instead of earning your Guinea or Twenty-six shillings a-week, you would soon be reduced to part with your land (having eat your cow and sheep) to your more skilful and more hardy neighbours the farmers and their former labourers, and for a mere subsistence become drudges to them. The people employed in farming bear a proportion of more than three to one employed in manufactures; they being in addition to this a harder race, will keep what was the manufacturing part in subjection; so that you will be the great losers by the Revolution, even supposing it should take place. But are you aware of the difficulties and dangers attending it? This country is not like what France was: Here, let them say what they please, we have liberty; and the proof is, the incendiaries being allowed to have their meetings, and write what they do with impunity, when even in their favourite, their free country of France, if a man dared to speak his sentiments against the present Government, he would instantly be put to death. This country is different from France in the great number of people in the middle and lower classes who have property of their own, and who will be tenacious of that property: for instance, all the farmers in the kingdom; all the shop-keepers in the kingdom; and many—many are the people who have from 20 to 200l. in the Funds, who will not sit tamely and see their property plundered. To these you may add a long list of servants, who, if their masters are ruined, must go back to the class of day labourers. I have not taken into the account yet, and I thank God, the numbers will be found great amongst those who have no earthly goods to lose—those who have a conscience, and who would do no evil to any man—those who believe in a God that will reward the just and punish the wicked, and who will not lose their souls eternally for a little present, and, as I have shewn, a very temporary gain. The moral certainty then is, that if a Revolution is attempted in this country, the good sense of the people will quell it in the bud: but many lives may be lost, and much misery entailed on private families.—A husband, because he would not join the ruffians in plunging a dagger in the breast of a benefactor, or roasting an innocent child, might be brought home to his wife a mangled corpse."

Here my poor wife screamed out, and after a burst of tears said, God forbid, William, we should wish for Equality at the expence of others; you, my dear, by your industry, can turn  
your

your guinea or more a-week when you like it, while your poor brother and my poor sister have each large families to maintain in a country where firing is dear, and bread not cheap, and your brother and my brother-in-law find it hard to earn seven shillings a-week, and yet thank God, they are contented. 'Tis true, when they are sick, the parish is good to them; but when we are all equal, they will do away the Poor's Rates there will be no Hospitals to take in the poor when they are lame; and no Dispensary to give us physic when we are sick. Ah! William, let us be thankful and satisfied with our situation; the Curate has shewn no Equality can benefit us.

I have taken her and the good Curate's advice—I will go no more to the Club, and I write this in hopes men in my station will see when they are well off.

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### S O N G.

To the Tune of—“ *Hearts of Oak.*”

YE Britons, so brave, so bold and so free,  
Come lend your attention, and listen to me;  
I'll shew you most clearly the plots that are laid,  
To steal all your comforts, your blessings invade.

But to join in the cause  
Of King, Liberty, Laws,  
Ye always are ready,  
And steady, boys—steady,  
To defend our Old England, Huzza, boys, huzza!

II.

The French most perfidious, we ever have found,  
Old England they hate, and would fain pull her down;  
Our glory they envy, our happiness too,  
And would change our old gold, for their tinsel so new.

But we'll shew in the cause  
Of King, Liberty, Laws,  
We always are steady,  
And ready, boys—ready,  
To defend our Old England, Huzza, boys, huzza!

III.

Afraid that the Lion of England should wake,  
They try to steal that, they dare not try to take;  
They pay wicked men, to seduce you with lies,  
And to rob you securely, throw dust in your eyes.

But

But they'll find in the cause  
 Of King, Liberty, Laws,  
 We always are steady  
 And ready, boys—ready,  
 To defend our Old England, Huzza, boys, huzza !

## IV.

No religion or laws the vile Jacobins own ;  
 Their God they deny, and their King they dethrone ;  
 To gain their own ends the poor people they cheat,  
 Then leave them to starve, not a morsel to eat.

Then let us in the cause  
 Of King, Liberty, Laws,  
 Be ever most steady,  
 And ready, boys—ready,  
 To defend our old England, Huzza, boys, huzza !

## V.

Their trade is all gone, there are none now to buy,  
 The rich are all banish'd, the poor left to die,  
 No corn in their markets, no coin in their states,  
 No ships in their ports, and no faith in their gates.

But they'll find in the cause  
 Of King, Liberty, Laws,  
 We always are steady,  
 And ready, boys—ready,  
 To defend our Old England, Huzza, boys, huzza !

## VI.

But look, ye bold Britons, around you, and see  
 The contrast how great, ye are happy and free ;  
 Here Peace spreads her olive, and Plenty her store,  
 And Justice alike guards the rich and the poor.

Then shew in the cause  
 Of King, Liberty, Laws,  
 Ye always are steady,  
 And ready, boys—ready,  
 To defend our Old England, Huzza, boys, huzza !

## VII.

Our commerce is great, manufacturers well paid,  
 The world is our mart, so extensive our trade ;  
 All, all, have employment, the idle alone  
 Have cause of complaint, but the fault is their own.

But shew in the cause  
 Of King, Liberty, Laws,  
 We always are steady,  
 And ready, boys—ready,  
 To defend our Old England, Huzza, boys, huzza !

## VIII.

Our Nobles for Liberty freely will bleed,  
 Since they planted her first, in the fam'd Runnymead ;  
 Most sacred our Gentry her boughs will sustain,  
 From the blows of vile France, or their engine, Tom Paine.

Then

Then firm in the cause,  
 Of King, Liberty, Laws,  
 Ye always are steady,  
 And ready, boys—ready,  
 To defend our Old England, Huzza, boys, huzza !

## IX.

Our soldiers are loyal, brave, honest, and true,  
 Our sailors unmatch'd, should you search the world through ;  
 Our poor, when industrious, have plenty, and ease,  
 And Charity holds out her aims to disease.

Then firm in the cause  
 Of King, Liberty, Laws,  
 Ye always are steady,  
 And ready, boys—ready.

To defend our Old England, Huzza, boys, huzza !

## X.

The King is our father, protector, and friend,  
 And firmly our rights, and his own, will defend :  
 Then our hearts and our voices uniting, we'll sing,  
 And pray for long life, and long reign, to our King.

And staunch in the cause  
 Of King, Liberty, Laws,  
 We'll ever be steady,  
 And ready, boys—ready,

To fight for Old England, Huzza, boys, huzza !